# Women's Council Conceived?

The IIT Women's Council is a new organization whose purpose is to improve the status of women on the IIT campus. Membership is open to any woman associated with the IIT Center and Research Affiliates, specifically including students, faculty, and staff women. The Council proposes to undertake the following:

1. Discussion of problems of undergraduate and graduate women in their course work, classes, and extracurricular activities.
2. Presentation of films and lectures concerning the problems and opportunities available to women today, and projections of future life-styles.
3. Programs concerning the possibility of increasing the number of women faculty and administrative personnel, as well as increasing the number of women students on both the graduate and undergraduate level, in all disciplines.
4. Panel discussions of career opportunities for women graduates of IIT, in all disciplines, including a consideration of the problems women in different careers face, how they are able to advance their career, what their personal lives are like, and what advice they would give to young women considering their career.
5. Providing an opportunity for women students to compare and discuss different roles and life-styles of other women on campus.
6. Discussions of literature, including books and magazines by, for, and about women on such topics as the history of the status of women, statistics about women in different fields, a consideration of the sex-role stereotypes of women in America versus alternative life-styles in our own and other cultures, biological factors in sex differences, psychological theories of women, and various religious viewpoints about the status of women.
7. Programs to improve the relationship between men and women on the IIT campus, including planned research on the actual problems on IIT women in course work, family relationships, life-style, and social life.
8. Planned research to collect data on enrollment and attrition of IIT women and the reasons for both.

The Council is presently working on the formulation of a questionnaire to be distributed to all women on campus for the purpose of obtaining accurate information on the status of women at IIT. Any women interested in this or any other topic pertaining to women is invited to attend the next meeting which will be on Thurs., Nov. 18 from noon to 2 pm in room 303 of the HUB mezzanine and every other Thursday thereafter.

## • Letters

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Dear Editor-in-Chief:

In the light of (or perhaps smoke of) the current controversy whether the campus chapel should be the scene of Christian ministry as well as liturgy, you may well be interested in the following historical precedents.

Not only were the early churches often communes which shared property and income, but their central liturgical celebration was a sacred meal which in many ways resembled a modern food co-op.

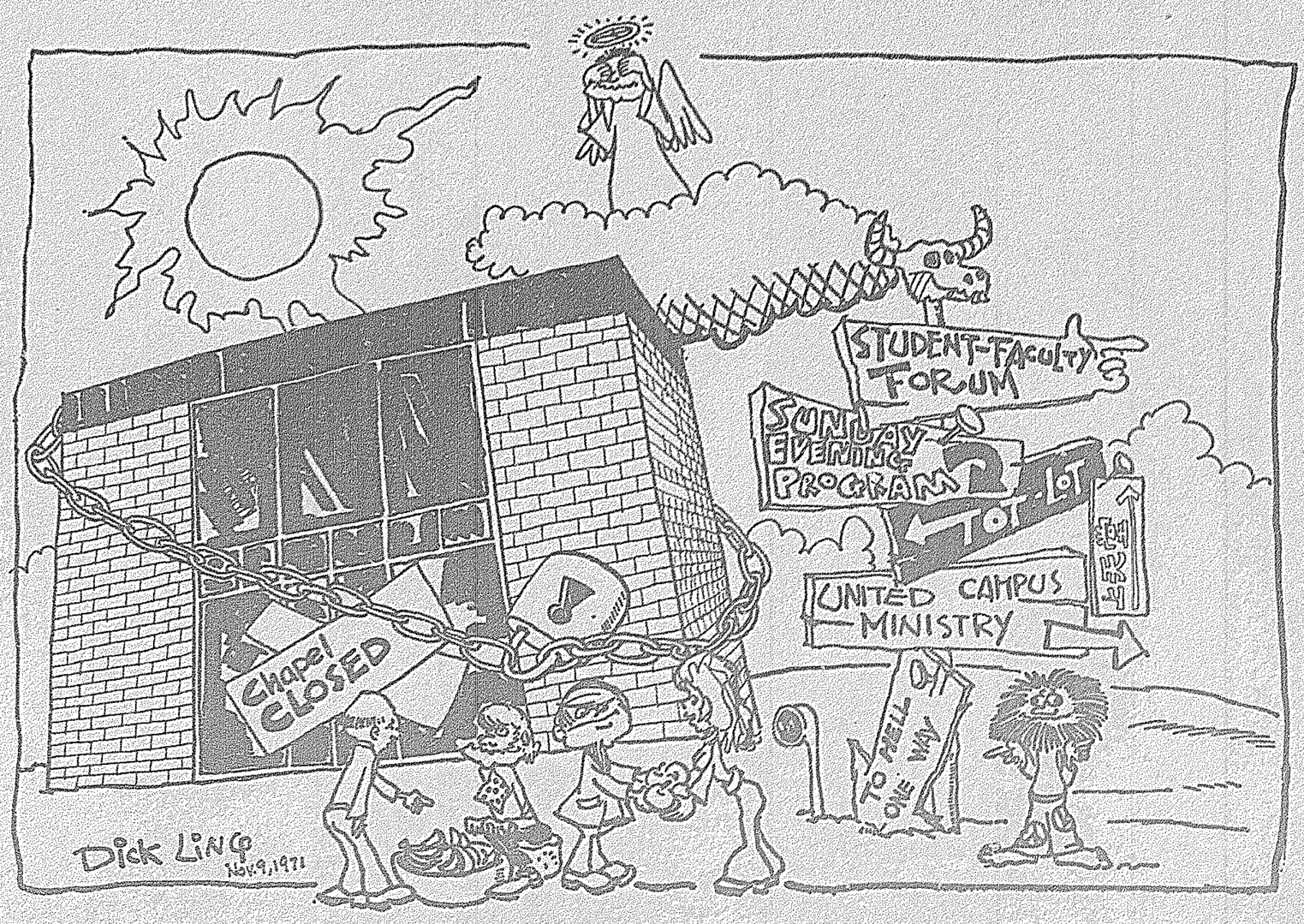
If one consults the Jesuit, Josef Jungmann's book, *The Early Liturgy* (1960), or even cursorily consults Paul's letter to the Corinthians, one discovers that the early eucharist was a pot-luck supper at whose offertory large amounts of food were often dedicated to God, for later distribution by the deacons to church members and to the needy in general.

The traditional Jewish blessings of the bread and wine, with its sacramental associations, functioned as separate graces before the eating and the drinking. (Drawings have recently been discovered in Roman catacombs which, in addition to the customary loaves and fishes, show roasted chickens, and even overturned wine bottles. *Deacon*, from the greek diakonos, means "table-servant.")

Perhaps to expedite efficiency, the later church has deliturgized many of its corporate acts of charity. It is an enormous pity that the resulting split between liturgy and ministry has led some people to conclude that the church should stick to prayer and fasting.

To paraphrase an apostolic letter of the first century A.D., even the devil has faith, and it scares the hell out of him. *But faith divorced from deeds is lifeless as a corpse. (James 3:26)*

Such thinking would quickly turn the God box into the modern equivalent of the whitewashed sepulchre—a steel and glass coffin, without even a body to hide.

J. G. Keogh,
Dept. of Humanities

## TOO MANY LOCKS, NOT ENOUGH KEYS